MONUMENT

OF A

BENEFICENT MISSION

FROM BOSTON TO ST. JOHN'S,

AS AN

APPENDIX

TO VOLUME I. OF THE

FRIEND OF PEACE.

BY PHILO PACIFICUS.

BOSTON:
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MONUMENT

OF A BENEFICENT MISSION FROM BOSTON TO ST. JOHNS.*

AS APPENDIX TO VOL. I. OF THE

FRIEND OF PEACE.

GOD hath made of one blood all nations of men to dwell on all the face of the earth. However widely they may be separated from each other by intervening lands or seas—however they may be distinguished by a diversity of features, complexions, and names; and whatever differences there may be in the several countries of the world as to forms of government, modes of worship, privileges, customs and manners; still all men have one Father—all men are brethren.

This important sentiment of brotherhood is inculcated in the revelation of mercy by the Son of God. To impress and enforce this sentiment; to abolish those distinctions, rites, customs and prejudices, by which men of different nations had been led to treat each other as enemies;

* As this Monument will appear as published in Boston, it may be proper to preclude every suspicion of its being a work of *self-applause*. For this purpose only it is deemed proper to say, that the writer is neither one of the Benefactors, nor a citizen of Boston. Besides, as noble as the Mission was in his esteem, he does not regard it as a work of supererogation, but such an expression of fraternal sympathy, as duty required. The object of the Monument is not flattery; it is to encourage a spirit of benevolent enterprize as a substitute for military ambition.

and to unite the nations in the bonds of mutual affection and amity, were among the benevolent objects of the Messiah's mission. While the christian religion was intended to reconcile men unto God, it was also designed to reconcile them to one another—to subdue their lusts and passions—to inspire them with sentiments of forbearance, forgiveness, sympathy and benignity, that they might bear one another's burdens, seek each other's welfare, and be indeed the disciples of him, who, for our sakes, became poor, and went about doing good.

The christian religion unites the duty and happiness of men. The mutual exercise of brotherly affection, and a cordial interchange of beneficent acts and expressions of gratitude, are accompanied with a present recompense of delightful emotions; and they prepare the souls of men for the enjoyments of the heavenly world.

How greatly then do they mistake the road to happiness, who indulge the passions of avarice, envy, malignity and revenge. By this they exclude from their own bosoms the purest enjoyments—take up with such pleasures as they can possess in common with beasts of prey—become exposed to innumerable vexations, and render themselves unfit for the society of benevolent beings in a future state of existence.

The present age is said to be "the age of missions;" and all benevolent missions have a two-fold influence. They tend to the improvement of character and increase of happiness both at home and abroad. The late Mission from Boston to St. Johns, for the relief of suffering brethren, is to be recorded among the auspicious occurrences of our times. It has, we doubt not, had a benign effect already on the minds of many thousands of our fellow-beings in different states and countries. To extend and prolong its blessed influence is the object of this Memorial. The several documents relating to the Mission shall now be exhibited.

BOSTON, MARCH 6, 1818.

THE Committee appointed to appropriate the funds subscribed for the relief of the sufferers by the late fires at St. Johns, N. F. congratulate the contributors to that charity on the safe return of the brig *Messenger*, and beg leave briefly to report, for their information, the course and highly gratifying result of their proceedings, by the exhibition of the several documents herewith respectfully submitted. A true copy of record.

FRED. W. INGRAHAM,
Secretary to Committee.

[No. I.] Instructions to Capt. PETERSON.

Boston, December 27, 1817.

Capt. GEORGE PETERSON,

SIR—The brig *Messenger*, of which you are master, having been chartered for the purpose of conveying a cargo of provisions to the suffering inhabitants of the town of St. Johns, in Newfoundland; we desire that you will proceed with all possible diligence to that place, and that, on your arrival, you will wait on His Excellency FRANCIS PICKMORE, Commander in Chief in and over the island, and request that he will have the goodness to receive the cargo now laden on board your vessel, and dispose of the same in the manner pointed out in our respects of this date, and which we herewith commit to your charge.

Every article on board of the Messenger being intended for the sole purpose of relieving the wants of the sufferers by the late conflagration, unconnected with any commercial or interested object, we have reason to presume that the utmost facility will be afforded to you in the execution of the duties which you have assumed, and that your vessel will be promptly discharged and enabled to return to this place, or pursue such other course as the interest of the owners may render expedient.

It is particularly enjoined upon you, and through you upon your officers and crew, that no article intended for sale, or any property other than that which is laden under our direction, and expressed in your bills of lading and manifest, be taken on board of the Messenger, and that in all your proceedings you are bound to avoid the smallest infringement of the laws of the country to which you are destined.

You will of course require of the Governor General a certificate of the delivery of your cargo at the port of St. Johns, to be transmitted to your owners as an evidence of the fulfilment of their engagements.

We wish you a speedy and a favourable passage, and that you may be rewarded for your exertions to effect the object of your mission, with the thanks and blessings of "those who are ready to perish."

We are, in behalf of the subscribers for the relief of the distressed inhabitants of St. Johns, your obedient servants,

(Signed) JAMES PERKINS,
ARNOLD WELLES,
JONA. AMORY,
BENJAMIN RICH,
TRISTRAM BARNARD,
JOHN HOUSTON,
} *Committee.*

[No. II.] Letter to Gov. PICKMORE.

To His Excellency FRANCIS PICKMORE, *Vice Admiral of the White, and Governor and Commander in Chief in and over the Island of Newfoundland and its Dependencies, and President of the Society for the Improvement of the poor in St. Johns.*

SIR—The recent conflagration of a great part of the town of St. Johns, at a period of the year when it may be impracticable to obtain relief from the parent country, and the calamity which must necessarily ensue to a large number of our fellow beings, have been felt in this town with all the sympathy which they are calculated to inspire.

A subscription for the purpose of affording some *immediate aid* to the sufferers, has been consequently opened in this place, and the means of purchasing a quantity of such articles s are considered to be best adapted to the exigencies of the moment, have been readily contributed by a number of its inhabitants.

The American brig *Messenger*, Capt. PETERSON, having been chartered for the exclusive object of carrying this offering to St. Johns, we have now the honour to enclose you a bill of lading and manifest of her cargo, consisting of the following articles :—

174 barrels Flour, 125 barrels Meal, 11 tierces Rice,	29 bbls. and 963 bags	} Bread.

which, in behalf of the contributors, we request that you will have the goodness to receive, and cause the same to be distributed among the sufferers by the late conflagration, in such manner and in such proportions as their respective circumstances may require.

We beg leave to recommend the bearer, Capt. PETERSON, to your kind protection, and pray that every facility may be afforded to him in the prompt discharge of his cargo and the despatch of his vessel. The cause of humanity alone, has induced him to undertake, at this inclement season, a voyage which, under other circumstances, he would have felt himself obliged to decline.

We have the honour to be, with all due consideration, your Excellency's obedient humble servants,

(Signed) JAMES PERKINS,
ARNOLD WELLES,
JONA. AMORY, jr.
BENJAMIN RICH,
TRISTRAM BARNARD,
JOHN HOUSTON,
Committee of the contributors for the relief of the distressed inhabitants of St. Johns.

Boston, Dec. 27, 1817.

[No. III.] Answer of Gov. PICKMORE.

Fort Townshend, St. Johns, Newfoundland,
20th January, 1818.

GENTLEMEN—I have the honour to acknowledge the receipt of your letter of the 27th ult. acquainting me that a subscription had been entered into at Boston for the purpose of affording immediate aid to the sufferers by the recent conflagrations at St. Johns, and that a cargo of such articles as were considered best adapted to the exigencies of the moment had been purchased and forwarded by the American brig Messenger, Capt. PETERSON, consigned to me as President of the Society for improving the condition of the poor of St. Johns.

I have the satisfaction to acquaint you that the Messenger arrived here on the evening of the 16th inst. and having discharged the cargo agreeably to the bill of lading, is now ready to return to Boston.

I beg to assure the Committee that I shall use my best endeavours in the distribution of this bounty to fulfil their benevolent intentions; but I confess myself unable to express, in adequate terms, on the part of those whose relief has been the object of the humane consideration of the inhabitants of Boston, the feelings which their generous act has excited. Individually, I desire to offer my warmest acknowledgments to them; and shall not fail to communicate to His Majesty's Government this spontaneous act of liberality, which in its effects I trust will tend to increase and cement more firmly the relations of friendship which now so happily subsists between the two nations.

I have the honour to be, Gentlemen, your most obedient humble servant, FRANCIS PICKMORE,

Vice-Admiral, and Governor of Newfoundland.

To JAMES PERKINS, ARNOLD WELLES, JONA. AMORY, jun. BENJAMIN RICH, TRISTRAM BARNARD & JOHN HOUSTON, Esquires.

[No. IV.] RESOLUTIONS and ADDRESS of the Inhabitants of St. Johns.

ST. JOHNS, JAN. 20, 1818.

AT a very numerous and respectable meeting of the Inhabitants of this Town, called by public advertisement this day, at 1 o'clock, it was

Resolved, That Mr. HOYLES be called to the Chair.

That an Address of thanks be drawn up in the most affectionate and grateful terms, as expressive of the feelings of this Meeting, and that this Address be despatched by the brig Messenger, Capt. Peterson, to the COMMITTEE in Boston, by whose benevolence and zeal, timely supplies have been brought to this distressed and unfortunate Town.

That Messrs. SABINE, CUBIT, HAIRE, JOB, and GEORGE LILLY, be requested to draw up the Address of Thanks, and present it for the approbation of the Meeting.

That the Address now read, be approved and received.

That the Thanks of this Meeting be most respectfully addressed to Capt. PETERSON, of the brig Messenger, and to his hardy and persevering Crew, for their attempting such a voyage at this severe season of the year.

That the five Gentlemen who framed the Address, do, with the Chairman, wait on Capt. Peterson, with the Thanks of the Meeting and a copy of the Resolutions.

That the Thanks of this meeting be given to the five Gentlemen who formed the Address.

That these Resolutions and the Address be published in the Newfoundland Royal Gazette and the Mercantile Journal—as also in the London Courier and Morning Chronicle.

N. W. HOYLES, *Chairman*.

ADDRESS

To the Committee appointed by the Citizens of Boston, for the Relief of the Sufferers by the two late calamitous Fires in St. Johns, Newfoundland.

GENTLEMEN—The nature of your benefaction is such as to excite no common feelings of gratitude in our minds —and to express, so far as we are able, the emotions which we feel is the purport of our present Address. We are aware that it is the peculiar nature of Christian benevolence, as well to shrink from praise, as to avoid ostentation—but such are our feelings, that we cannot express our thanks even to those to whom they are so justly due, without allowing ourselves to glance at those reasons which induce us thus to act.

By awful events we are plunged into the deepest distress. Our houses were destroyed—our provisions, and great part of our furniture and clothes, consumed. In the general calamities of life, it often happens that the acuteness of feeling is caused by the suddenness of the shock—and that mental anguish often lessens, as time enables us to discover that we had not fallen so deeply as we imagined. Not so in the present instance. The full extent of our misery, was too great to be at once comprehended by our minds. We only began to see the horrors of our situation when the first violence of grief began to subside. We saw ourselves surrounded by miseries; and other miseries rapidly approaching—Our sun had set in clouds and darkness and tempest were before us.—We had every reason to fear, that to the severities of winter, we should have to add, scarcity of Provisions—Providentially, however, our fears have, in this respect, been dissipated by the arrival of supplies in our harbour —We mention this, because we know that such information will give you pleasure—but when we view your generosity, we view it, not so much in connexion with those circumstances in which by a kind Providence we are actually placed, as with those in which

we expected to have been placed, and as placed in which your kindness considered us—We regard your supplies according to the benevolent feelings which actuated you in sending them—We would consider them as coming to us in the depth of winter, and in the midst of famine.

You will not from what we have said, conceive that we are not distressed—the supplies to which we have alluded, have indeed removed the fears of absolute famine, but they do not afford us the means of rebuilding our houses; or replacing our furniture, our clothes, our fuel—or even our provision. It is here that your bounty appears as truly valuable; it removes our fears—it does more—it supplies our immediate wants; and by thus affording us relief, contributes towards restoring us to our former standing in Society.

You heard of our distress; you pitied us; you relieved us; we owe you our most grateful acknowledgments; but how shall we express our feelings? Had your kindness been less, we might have been able to say more; but when we regard your bounty; when we consider all circumstances under which it has been given—the feelings in which the measure originated—and the manner in which it has been executed, we feel ourselves at a loss for words. Our hearts are full. We thank you—most sincerely and cordially do we thank you. Allow us to express our most earnest wishes for your welfare. May that Being whose example you have imitated, whose commands you have obeyed—and whose bounty you have been instrumental in conveying, be, in prosperity or adversity alike your friend.

Signed in the name and on behalf of the Meeting.

N. W. HOYLES, *Chairman.*

St. Johns, 30th Jan. 1818.

[No. V.] RESOLUTIONS of the Grand Jury of St. Johns.

Jury-Room, St. Johns, Newfoundland.
January 20, 1818.

GENTLEMEN—We, the Grand Jurors of this town, impressed with the highest sense of gratitude toward the good Citizens of Boston, for the very handsome, liberal, and disinterested manner in which they came forward to the assistance of our fellow townsmen, at a time when the motives which induced them to it must have emanated solely from the purest spirit of philanthropy, the true characteristic of all that is great and good in the human mind; should think ourselves unworthy of the situation we hold in this community, if we suffered the *Messenger* of their truly valued donation, to return to them without our expressing our sincere acknowledgments for their generous efforts towards our relief

We, therefore, Gentlemen, entreat that you will be pleased to make our thanks acceptable, and to assure them, that the arrival of the brig *Messenger* will ever be regarded by us as one of the most gratifying objects which ever entered this port, and we trust the recollection of their kindness will never be obliterated from our minds.

We sincerely pray that they may ever remain strangers to such calamities as have visited our unfortunate town, and that their humanity may meet with that reward which the Giver of all good alone can bestow.

We have the honour to remain, gentlemen, your most truly obliged and grateful servants,

NEWMAN W. HOYLES, *Foreman.*

James Furgus,	Francis Kenny,
John Boyd,	James Clift,
Donald H. McCalman,	Joseph Gill,
Wm. MacAllastar,	George Niven,
Wm. Branscombe,	John Niven,
James Murphy,	Benj. Bowing,
Robert Brown,	Patrick Morris,
John Dowsley,	Philip Beenlen,
Alexander Hain,	Peter Lemissuier,

To JAMES PERKINS, &c. &c. *Committee, &c.*

[No. VI.] Resolutions and Address of the Benevolent Irish Society.

St. Johns Jan. 27.

A Special Meeting of the Benevolent Irish Society being called, for the purpose of expressing its sentiments on the recent arrival of the brig Messenger, Capt Peterson, with a cargo of provisions, which the humanity of the citizens of Boston had despatched as a present for the sufferers by the calamitous fires of the direful 7th and 21st November last,

Mr. Henry O'Shea, Vice President, in the Chair.

The following resolutions were unanimously adopted.

Resolved, That we hail with gratitude and admiration this instance of extraordinary benevolence.

Resolved, That as our Society has been planned and formed upon principles of universal Charity and Benevolence, we feel it an indispensable duty we owe to humanity and the subject under consideration, to manifest, in a peculiar manner, the high sense we entertain of this exalted and praise-worthy donation from the citizens of Boston.

Resolved, That in all our sufferings and deprivations, there is a glory and a pride attached to them in the reflection that human feeling and commiseration are on the alert to alleviate our pangs—and *this* by people separated from us by an immense expanse of water, and that they have taken prompt and effectual measures for our relief, through their godlike feeling and sympathy.

Resolved, That this unexampled act of humanity from the citizens of Boston towards the sufferers of this town from the devastating fires of the 7th and 21st November last, is of such a character, that we cannot command language or adopt an adequate mode of expressing a due sense of our feelings on the occasion, or the obligations we are placed under.

Resolved, That in their entering so promptly into the spirit of our *wants* and *miserable situation*, and so speedily and unsolicitedly, sending us succour, was reviving the *pristine age* of *true Christianity*.

Resolved, That in their doing *that*, they have evinced more genuine philanthropy, than we have experienced or witnessed elsewhere.

Resolved, That although many of this Society have lost their all—still the reflection of living in an era that has produced such an instance of liberality and fellow-feeling, has assuaged their sorrow, and has caused them to forget the greatest part of their sufferings.

Resolved, That the thanks of this meeting be given to Capt. Peterson, of the brig Messenger, and his crew, and that the best and warmest wishes of this Society will always attend them.

Resolved, That the Resolutions and Address be printed in the *Mercantile Journal* and *Royal Gazette*, and in one London, one Edinburgh and one Dublin paper.

Resolved, That in the lamented absence of our highly esteemed and worthy President, James Macbriar, Esq. the Vice President, first and second Assistant Treasurers, and Secretary, be appointed to draw up an Address, fully expressive of our feelings, if possible, to the citizens of Boston, for their late distinguished mark of humanity; and that the said Address and Resolutions entered into this day, at our Special Meeting, be transmitted with the greatest speed, to the Committee appointed in Boston for the purpose of carrying their beneficent object into execution.

HENRY O'SHEA, *Chairman.*

ADDRESS

Of the above Society to the Committee of the Boston Subscribers.

St. Johns, Jan. 22, 1818.

"The breast which happiness bestows,
Reflected happiness shall bless."

Gentlemen—The Editor of one of your Papers under date 22d Dec. last, introduced an article on the subject of our late misfortunes in this town, (which does honour to the heart that dictated it,) and very aptly and appropriately headed the same with the above beautiful quotation, and we rejoice in the anticipation that you must and cannot help feeling the true spirit of that promised happiness in a tenfold degree, because the happiness contemplated by the Poet must be secure, as your favor has been conferred on men alive and sensible, to the highest pitch of your god-like benefaction.

Pursuant to the last Resolution at the above Meeting, we have now the honour of enclosing you the Resolutions

passed, and we feel a particular delight and pleasure in assuring you that the Resolutions therein stated, were received and adopted with the genuine feelings worthy of men receiving favors, and that the most copious language would appear mute in attempting to describe their feelings.

We must confess that on many occasions we had to regret our want of ability to do justice to our opinions on many interesting topics, but never in our lives have we felt the force of our deficiency as upon the one that your benevolence and humanity have taxed us with.

Gentlemen, what an extensive field your philanthropy has opened for panegyric and praise.

Had we the power to command the pen or talents of our countrymen, Goldsmith and Phillips, your sympathy and commiseration for this ill-fated community should be blazoned and portrayed to make a splendid appearance in the four quarters of the Globe; but in the absence of such means to promulgate your unprecedented act of humanity, we trust it will not fail of circulating with that increasing credit and honour to you as your merits in the case are so justly entitled to. Your act is of that nature that the Deity must view and behold with an all-approving eye, complacency and delight, to witness the exercise of one of his divine attributes in such plenitude of purity and excellence—an act that redounds to the everlasting honour of those Gentlemen who so gloriously embarked in it; and it is the universal sentiment in this Community—that never was one performed that is more creditable to human nature. We have suffered much, and many of us have lost our all by the late conflagrations. These sacrifices are now in some degree ameliorated by the pleasing reflection that they have excited and elicited such generous feelings and emotions in the breasts of a brave and humane people, and we are almost tempted to say, that it is necessary such causes should happen once in an age, to afford the glorious opportunity of bringing into action the noble effects they have produced from you.

If the fond affections, the heart felt obligations and acknowledgments of a grateful people can have sufficient weight in the scale of your bounty, you are rich indeed in the returns they make.

The recollections of your generosity shall be embalmed in our minds and entombed in our hearts, they shall be

carefully instilled into the minds of our Children with an inviolable injunction to be transmitted with undiminished lustre to our latest posterity.

HENRY O'SHEA, *Vice President of the Benevolent Irish Society.*
PATRICK DOYLE, 1st Asst.
PATRICK MORRIS, 2d Asst.
THOMAS MEAGHER, Jun. Treasurer.
JOHN DOWSLEY, Secretary.

To the Committee appointed by the Citizens of Boston, for the Relief of the Sufferers by the two late calamitous Fires in St. Johns, Newfoundland.

TRIBUTE TO CAPT. PETERSON.

MR. JAMES MILLEDGE, of this town, has received the direction of a General Meeting of the Citizens of St. Johns, relative to the presenting a *Piece of Plate*, of the value of twenty-five guineas, to Capt. PETERSON; with the following Inscription.

"*From the Inhabitants of St. Johns, Newfoundland, to Capt.* GEORGE PETERSON, *as a Memorial of respect and gratitude for his having, at a severe season of the year, brought down gratuitous supplies from the benevolent Citizens of Boston for the relief of the Sufferers by the Fires of the 7th and 21st of November*, 1817.

After perusing these admirable documents, the reader may find it difficult to say, on which part there has been the greater manifestation of just and noble sentiment and feeling, or the greater share of mental gratification—whether on the part of the Benefactors in bestowing their bounty and in receiving the testimonies of unutterable gratitude—or on the part of their brethren at St Johns, in receiving the unexpected donations and in pouring out their thanksgivings to the Divine Benefactor and to the instruments which he had employed in dispensing his gifts. On the principle that "it is more blessed to give than to receive," it may seem that the Donors must have had the greater share of enjoyment. But there has also been a GIVING on the part of the receivers which could not fail to

sweeten the cup of affliction and to augment their own happiness. For in attempting to express their gratitude they appear to have given their hearts to supply the defect of language.

Such correspondent expressions of sympathy, beneficence and gratitude, ennoble the human character, increase the aggregate of happiness, and become bands of friendship and brotherhood. In the exercise of such affections and endearments, men appear what they ought ever to be; and the universal diffusion of such sentiments and feelings would render this world a paradise.

Such a Mission deserves a Monument of a very different description from what ought to be erected as Memorials of the exploits of bloodstained Warriors. To the reproach of our species, murderous enterprizes have hitherto been the principal subjects of eulogy. For the honour and happiness of our race, we hope that a remedy will be found for this mental disease. Indeed we believe that many who were formerly affected with it have been thoroughly cured, and that many others are in a convalescent state. A hope that the Mission to St. Johns might be made useful as an antidote to a malady so fatal, was among the inducements to attempt this Monument.

In preparing for the Mission, the benevolent Donors, and Capt. Peterson, the Missionary, could not but recollect the recent state of things when such a Mission of charity to sufferers in St. Johns, would have exposed all who were concerned in it to the severe penalties for treason; a state too, in which to have inflicted as great calamities on the inhabitants of St. Johns as they suffered by fire, or to have taken the advantage of such a scene of confusion and distress, to add to the afflictions of that people, by storming and ravaging the town, would have been regarded as a glorious exploit, and according to the usages of war.

Nor was the recent state of things obliterated from the memories of our brethren at St. Johns, when they received the unexpected supplies from Boston, nor when they poured forth their grateful acknowledgements.

Governor Pickmore evidently had the late calamitous war in view when he said—"Individually, I desire to offer my warmest acknowledgments to them; and shall not fail to communicate to His Majesty's Government this spontaneous act of liberality, which in its effects, I trust, will tend to increase and cement more firmly the relations of friendship which now so happily subsist between the two nations."

This anticipation of pacific effects was founded on the well known tendency of that charity which seeketh not her own, or that Benevolence which stretches forth the hand to aid and comfort the children of sorrow, and goes about doing good. The proper expressions of sympathy and commiseration, from one community towards sufferers in another, and proper returns of gratitude, have a powerful influence to eradicate those local prejudices which endanger public tranquillity—and also to excite mutual love and esteem, the surest pledges of peace. How little of the property which has been expended and destroyed in the wars of Christendom, would have been requisite to preserve peace, had it been appropriated to reciprocal works of charity and beneficence between the different nations? A thousandth part would probably have been sufficient to preclude every war which has occurred within a thousand years, and to prevent the military murder of as many human beings as are now alive in Europe and America. How then must war-makers feel, when their sins shall be set in order before them!

While the present friendly dispositions shall continue between the inhabitants of Boston and St. Johns, how would their feelings revolt, should they be required by their respective governments to meet each other as enemies in a

field of battle! How little it would seem to them like a "field of glory!" Suppose then, that in the course of the present year, and prior to any cause of offence between these towns, the two governments should again make war; suppose further that during the war—say next winter—the people of Boston should be brought into great distress by a conflagration of half the buildings in the town; that on hearing of this calamity, a British fleet should be ordered to take advantage of the distress in Boston and sack the town; that the late sufferers in St. Johns should be required to take an active part in the expedition, and come to Boston—and then, in obedience to their commanders, should actually destroy their recent Benefactors; what name must justice, benevolence and humanity give to such conduct!

But as shocking as such things may now appear to the parties, there is nothing comprised in the picture, which is at all inconsistent with the laws and usages of modern warfare; nothing more unjust or antichristian, than much of the conduct in every war between neighbouring nations—and, we may add, nothing worse than what will probably again occur between the United States and the British Provinces, unless something should be done to open the eyes of the two nations, and to destroy the popularity of war.

Can it then be improper for people of every class and of every country, to attend to the following inquiries:—Is it reasonable to suppose that the rulers of a nation have authority to suspend at pleasure the requirements and prohibitions of Heaven, either in relation to themselves or their subjects? Can they, by a *vote*, absolve moral beings from their obligations to "love one another?" Can people make war and multiply murders in the exercise of that love which worketh no ill to its neighbour, and without which all our pretensions to piety and goodness are vain? What delusion can be more absurd or more fatal, than to suppose that fallible, and even wicked rulers of one nation can

make it the *duty* of their subjects to hate and murder innocent brethren of another country? Can a greater insult be offered to the understanding of an intelligent christian than to tell him that a war manifesto can so far supersede the Divine authority, as to make it his duty to act the part of a mortal enemy towards innocent brethren, to revenge the wrong of their guilty ruler, or to gratify the ambition of his own government?

May we not safely affirm, that no ruler of one nation has any more right to authorise his subjects to make war on the innocent people of another nation, than he has to arm the innocent in his own dominions, and require them to murder one another? And if a subject is not bound to obey such a murderous mandate in the latter case, why should he be in the former? In both cases it would be his duty to obey God rather than man, and to expose himself to the vengeance of an unjust ruler, rather than to defile his hands with the blood of his brethren.

The same God who has required obedience to the magistrate, has also required children to obey their parents; nor has the magistrate any more rightful authority over the subject, than the parent has over the child. What then is the duty of a son, twenty years of age, if his father requires him to murder his neighbour's children, to revenge some wrong done by their father? Will any ruler say, that it is the duty of the son to obey such an inhuman command? No, says the ruler, because the father's command is manifestly unjust and contrary to the laws of the state. Admit such reasoning to be good, and what is the inference? It is this, that a murderous command of a ruler should *not* be obeyed, because it is clearly unjust and contrary to the command of the Supreme Being—"THOU SHALT DO NO MURDER." *

*In making war, the following principles are assumed:—

First. That the decree of an earthly ruler can absolve his subjects from their obligations to obey the command—"Thou shalt love thy

But what shall the son do when his father positively commands him to murder a neighbour's children? He should treat his father kindly, and endeavor to soften his heart, to sooth his passions, and to show him the injustice of his requirement—its contrariety to the laws of the state and the laws of God. If the parent, in such a case, will not hearken to reason, but persists in his merciless injunction, the son may either escape for his life, or cause his father to be confined as a madman, till he shall "come to himself." But if the son can neither pacify his father's anger, nor escape from him, nor cause him to be confined, he should prefer dying by a parent's hands to embruing his own in the blood of his neighbours. Nor should he for a moment indulge the thought, that his father's command will absolve him from guilt in shedding the blood of innocent brethren and sisters.

neighbour as thyself." But do not rulers who assume this principle arrogate a *Supremacy* over the SUPREME BEING, and make his laws subordinate to their own?

Second. That subjects are not responsible for the injuries which they do in time of war, if done by the orders of their rulers. On this principle the most vile and malignant passions of soldiers may be indulged, in the hope of applause from men, and impunity at the bar of God.

Third. That the aggressor in war is answerable for all the bloodshed, guilt and misery which result from the contest. Then, as each party is very sure to persuade itself that the other is the aggressor, both proceed to the work of havoc and murder, not only with the hope of impunity but the hope of renown and blessedness.

Fourth. That it is just to inflict vengeance and slaughter on subjects for the crimes of a ruler. On this principle, provinces and islands, remote from the government to which they belong, are invaded, without even a pretext of wrong on the part of the inhabitants, or any hope that their sovereign will be personally chastised or affected, otherwise than by the injuries done to his innocent subjects.

These are some of the principles on which war is made and conducted by men professing the christian religion in the *nineteenth century!* Let these principles become the subjects of serious reflection; and let an inquiry be instituted—Whether the history of the *dark ages*, furnishes any principles of conduct more delusive or more fatal? Or any which will afford matter of greater astonishment and regret to future generations?

Similar to this should be the reasoning and deportment of a subject, when required to make war on innocent people to revenge the injuries done by their rulers, or for the aggrandizement of his own nation. He should remember that every grade of human authority, is to be held in strict subordination to the authority of God; and that as a soldier is under no obligation to obey the order of a subaltern, which is unjust in itself and plainly repugnant to a known command of his general, so no man is bound to obey any command of an earthly ruler, when the thing required is manifestly unjust to fellow beings, and plainly forbidden by the authority of Jehovah.

Of all the acts of tyranny which have ever been exercised by the most inhuman despots, there are none more unjust and abominable, than that of compelling innocent men of different nations to shed the blood of each other. Is it not, then, time for enlightened Christians of every name, to raise their voices against this species of tyranny and barbarity; and to let the rulers of nations *know*, that they are determined to die as martyrs, rather than to be any more concerned in shedding innocent blood? Is it not also time for the rulers of Christendom, either to renounce openly all pretensions to the name of Christians, or to adopt some more equitable method for settling their disputes, than the uncertain and cruel game of war?

We blush for our ancestors when we read of the *Ordeal* and the *Judicial Combat*, for deciding the question of guilty, or not guilty. But these monstrous customs were in no respect more unreasonable, and they were far less destructive, than the present popular mode of deciding the disputes of rulers. We have indeed exploded some of the barbarous customs of former ages; but the *worst of all* we have retained, embellished, and idolized.

These censures, however, should not be passed with unmixed severity. Some palliation may be derived from the well known fact, that the present rulers of Christendom,

as well as their subjects, descended from barbarous ancestors, who associated the principles of war with a profession of Christianity—but too much excluding a regard for its spirit and precepts. This heterogeneous compound of darkness and light, has been transmitted from father to son, down to the present time. It has had a pernicious influence on the modes of education, and bewildered, to an awful extent, the high and the low, the rich and the poor. Such having been the case both with rulers and subjects, the great object now should be, to illuminate the public mind, to change public opinion, and to convince all classes of men, that the path of wisdom is the path of peace.

In addition to the general diffusion of pacific principles, there should be unwearied endeavors to cultivate a benevolent spirit, by the influence of education, and by the interchange of beneficent offices, between people of neighbouring states, under the same government and under different governments. In this way a BARRIER against the danger of war might soon be raised, of more utility to the United States, than a Chinese Wall as high as the Andes and as extensive as our frontiers; and more useful than a fleet of as many ships of war, as could float on the waters between New-Orleans and Newfoundland.

Only reflect for a moment on the expense, the perils and the effects of a military expedition, to destroy and plunder the town of St. Johns, compared with the expense, the perils and effects of the charitable enterprise. On the one hand, behold a fleet prepared at an expense of millions of dollars, freighted with the horrible apparatus of vengeance and manslaughter, and with thousands of our citizens, mad with enthusiasm, to engage in the work of conflagration, pillage and murder! This expedition, whether successful or not, must call into operation a host of the vilest passions which ever disgraced the human character—swell the awful aggregate of depravity and crime, and cause the destruction or distress of thousands of our species. Not

only so, it would probably excite and fix in many minds the most implacable prejudices and resentments, which would be retained as seeds of future conflicts and disasters.

On the other hand, behold a single brig freighted with the offerings of benevolence, at the expense of a few thousand dollars, and manned with a small number of trusty and generous seamen. Having no enemy to encounter, they are exposed only to the usual perils of the ocean in a winter voyage in a northern climate. Amidst these perils they are cheered with the reflection, that they are engaged in an enterprise of mercy, for the relief of suffering brethren, and that the FATHER of all is their Protector. On arriving at the destined port, instead of scattering fire-brands, arrows and death, to multiply the distresses and torments of their species—they announce the benign object of their mission, deliver the fruits of christian beneficence, gladden the hearts of the sorrowful, cause them to weep for joy, and to express the feelings of their souls in the melting strains of gratitude. Thus, with a very trifling expense, compared with that of a war mission, a tide of delightful emotions and friendly feelings is produced in the minds of multitudes in different countries. Perhaps too, by the same means, a TREE of life and peace is planted, which, if properly nourished, will grow up and extend its saving branches over all the United States, and all the British dominions.

This is indeed a very imperfect but unexaggerated description of the contrast between a military and a benevolent mission. But, imperfect as it is, we may safely infer from it that if men would become so wise as to try the experiment, they would find it much cheaper to preserve peace than to make war. Bad as mankind are, they are not only capable of being made worse by war, but of being melted, conciliated and won, by human kindness. This is unquestionably true of savages; and we may hope that

Christians are not less susceptible of such influence than barbarians and brute animals.

Hitherto the ingenuity, ambition and enterprise of man, have been principally directed to the arts and practices of war; and deplorable have been the consequences. The world has been filled with havoc, oppression and misery. One sanguinary conflict has been the cause and the precursor of another in rapid succession; and the business of war and manslaughter has acquired the title of an *honourable profession!*

Let a different policy now be adopted—a different direction be given to human ingenuity and enterprize; let these qualities be directed to the arts of peace and proper expressions of good will at home and abroad; let the Mission to St. Johns and the little which has been done in disseminating the principles of peace, be followed with such exertion and perseverance, as are commonly displayed in preparing for war and in pursuing the work of murder and desolation. Then every man may sit under his own vine and fig-tree, having none to molest or make him afraid. Then too will be realized that blessed state of society, when "nation shall not lift up sword against nation, neither shall they learn war any more." "AND ALL FLESH SHALL SEE THE SALVATION OF GOD."

Extract from "Lines Addressed to the citizens of Boston," &c.

THIS is thy work, O PEACE, true friend of man,
Celestial visitant too seldom seen
In this our earth—(In Heaven thou always dwell'st,
And all is joy and all is sweet repose)—
Thy works are always such; where'er thou reign'st
Philanthropy exults—Religion smiles;
The barren wilderness becomes a field
Glorious in verdure—and the wolf and kid,

The lion and the lamb, lie down together,
Thy presence breathes out fragrance—and thy hands
Scatter the fruits of Plenty all around.
United in thy blest and holy hands
May Albion and Columbia ever rest.
Far from the minds of each, be horrid strife
For evermore. Till taught by their example,
All nations lay aside their arms, and war
Be known among the sons of men no more.

HOMO.

The following is the language of the London Morning Chronicle on hearing of the Beneficent Mission:

"May the period soon arrive in which Britain and the descendants of Britain shall be found engaged in no other rivalry with each other than what has for its objects the comforts, the happiness, the improvement and independence of all the nations of the earth."—Let the heart of every American respond—AMEN.

Oh! first of human blessings, and supreme—
Fair Peace! how lovely, how delightful thou!
By whose wide tie the kindred sons of men
Like brothers live, in amity combin'd.

THOMPSON.

DIED, since the publication of No. XII. Caleb Gannett, Esq. of Cambridge, aged 73—Samuel Salisbury, Esq. of Boston, aged 78.

UNINTENDED OMISSION.

Rev. *John Bartlett*, Marblehead, was omitted in giving the list of Members of the M. P. S. in No. XI.

Mr. *Thomas Arnold* was omitted in giving the names of the Trustees of the Rhode Island and Providence Plantations Peace Society in No. XII.

Just published by West & Richardson, No. 75, Cornhill,

THE CHORISTER'S GUIDE; or an Adaptation of Music, selected from the Songs of the Temple, with reference to Belknap's Psalms and Hymns. Also, the same, adapted to Watts's Psalms and Hymns. Both printed in small volumes for the pocket.

"*Alterum alterius auxilio eget.*"

PREFACE.

It is evident to most people, who attend public worship, and especially to those, who unite to true devotional feeling a chaste musical taste, that, among the various choirs in our religious assemblies, there is a great want of proper adaptation, in the tune selected, to the psalm or hymn read from the desk. There is often such incongruity, contrariety, and combating, (if the expression be allowed,) between sound and sentiment, that the serious and devout, particularly those who delight in the "sacred song," are highly wounded and disgusted. Some choristers have supposed, that a right metre and key were the only requisites in selecting the music, not once thinking that the sound should "seem an echo to the sense." It is time an attempt was made to cure this evil, and the present work aims at such an object. Whether it will in any degree be successful, remains to be ascertained. Certainly there has been no lack of industry and attention in the undertaking.

It will be seen that the numbers and metres only of the psalms and hymns are inserted, with the names of such tunes as are thought to be suited thereto, averaging about six to each. Drs. Watts and Belknap have been selected, as being more in use than any other psalm or hymn books. The music may all be found in the *Songs of the Temple*. Here it may be well to observe that all fanciful airs and clamorous fugues, all wildly-warbled slurs, graces, and laboured cantabiles are totally inconsistent with divine worship. "Procul, O! procul este profani!" Let no sacrilegious mockery be offered up in solemn praise and adoration to the great Jehovah.

To some, perhaps to many, this humble production may be thought of no importance; yet it is sincerely and devoutly hoped that, in some measure, it will be effectual in regulating and improving our taste in the most exalted and most delightful of all employments.